

strata of population.<sup>1</sup> Rig slept between man and wife when he begot the yeoman and thrall, but not when he begot the noble. The thrall has no marriage ceremony. The food, dwelling, dress, furniture, occupations, and manners of the three classes are carefully distinguished, also the physique, as if they were racially different, and the names of the children are in each case characteristic epithets. The great-grandfather wears the most ancient dress; his wife provides an ash-baked loaf, flat, heavy, mixed with bran. She bore Thrall, who was swarthy, had callous hands, bent knuckles, thick fingers, an ugly face, a broad back, long heels. Toddle-shankie also came sunburnt, having scarred feet, a broken nose, called Theow. Their children were named : the boys, — Sooty, Cowherd, Clumsy, Clod, Bastard, Mud, Log, Thickard, Laggard, Grey Coat, Lout, and Stumpy; the girls, — Loggie, Cloggie, Lumpy [= Leggie], Snub-nosie, Cinders, Bond-maid, Woody [= Peggy], Tatter-coatie, Crane-shankie.

The story seems to present the three classes or ranks as founded in natural facts. Slaves were such by birth, by sale of themselves to get maintenance (esteemed the worst of all, debtors, war captives, perhaps victims of shipwreck), and free women who committed fornication with slave men.<sup>2</sup> If a debtor would not pay he was brought into court, and the creditor might cut off a piece [of his body] above or below.<sup>3</sup> A free man would not allow his slave to be buried by his side, even if the slave had lost his life in loyalty to his master. Slaves, criminals, and outlaws were buried dishonorably in a place by themselves on one side. They were harnessed to plows when there were no oxen at hand. When Eisten, king of Opland,

wanted to annihi-  
late the Ernds, he gave them their choice of his  
slave or his dog  
for a king. They chose the dog.<sup>4</sup> The sister of King  
Canute  
bought in England most beautiful slave men and  
women, who  
were sent to Denmark, and were sold for use  
chiefly in vice.<sup>5</sup>  
Here we see again the great contempt for  
slaves. It was a  
proverb in Scandinavia: " Put no trust in the  
friendship of a  
thrall/"<sup>6</sup> although in the sagas there are many  
cases in which

\* *Corpus Poet. Bor.*, I, 235.      \* *Ibid.*, 17.      5 JK^ n,  
266.

<sup>2</sup> Rothe, *Nordens Staatsvrfisg.*, I, 35.      \* *Ibid.*, 18.  
6 Estrap, *Skrifter*, I, 263.